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LIFE AND LIGHT FOR WOMAN.



AUGUST, 1886.
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CONTENTS.

Missionary Correspondence.

EAST CENTRAL AFRICA.—Letter from Mrs. M. B. Richards . . .	281
Fifty Years in the Zulu Mission . . .	285
INDIA.—Woman's Work in the Maratha Mission . . .	289
MICRONESIA.—Extracts from Mrs. Logan's Journal . . .	292

Young People's Department.

TURKEY.—Talks with Our Girls . . .	294
Blue Ribbons . . .	297

Our Work at Home.

May Meeting . . .	298
Prayer for Mission-Fields . . .	299
Our L. A. H. Society . . .	300
Receipts . . .	301

Board of the Interior.

A Bridge of Many Strands . . .	305
CENTRAL TURKEY.—The Outlook in Adana . . .	309
AFRICA.—Letter from Mrs. Stover . . .	310
Messages from Afar . . .	312

Home Department.

Review of Woman's Work—1886 . . .	313
To our Young Ladies' Societies . . .	314
Receipts . . .	315

Board of the Pacific.

TURKEY.—The Broosa School . . .	317
JAPAN.—Letter from Miss Gunnison . . .	318

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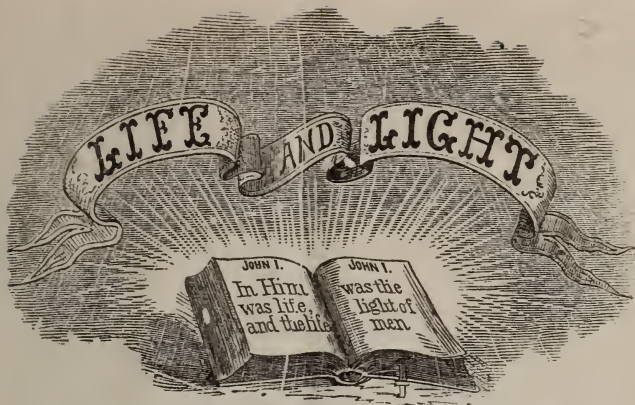
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FOR WOMAN.

VOL. XVI.

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No. 8.

EAST CENTRAL AFRICA.

LETTER FROM MRS. M. B. RICHARDS.

THE past year has brought to us many changes. We are now left alone here to keep the beacon-light burning on Mongwe Hill, and we do want to make it very bright, so that the thousands of people gathered around the shores of Inhambane Bay may be able to see. Mr. Wilcox and Mr. Ousley, who were with us here, have each gone to new and separate homes. There are so many to be taught, and so few to teach, we feel like spreading out, so that our influence may reach as many as possible.

We have with us, living in a small house near ours, Dalita and Lucy, two Zulu assistants, whom we find to be true helpers in the work. Dalita is a girl twenty years of age, a graduate, and afterward a teacher in Inanda Seminary. Lucy is her widowed sister, formerly a Bible-reader at Inanda. Dalita has been with us ever since we came; Lucy has been here not quite a year. As the Zulu language is in many respects similar to the Tonga, they acquire the latter much more readily than the rest of us, so that Dalita especially is a great help in translating.

Morning and evening they assist in teaching our school here, and during the day they go out and teach the children, whom they

gather together in the kraals. Lucy's school is at the kraal of our chief, not very far distant; while Dalita goes across the bay, in a little boat, to a kraal of over four hundred huts. These kraal schools are encouraging, because one does get hold of the children, to some extent, and through them of their parents, and because some of them come comparatively regularly, and are quick to learn. Then, too, it is a good way to introduce ourselves to the people. In no other way do they find out so quickly who we are and what we are trying to do. When Mr. Richards goes to hold a meeting in a kraal, it is always the school-children who go out to meet him, who gather the closest about him, and sit the quietest during the service; who know the hymns and lead in answering the catechism questions; and who are the last to bid him good-bye, having followed him down to the very water's edge. They seem to feel as though, in a sense, they belonged to us, and had a special right to our interest and notice, because they go to our school.

But a kraal school has its discouraging side, as well. The attendance is very irregular; and when a child does come, he and his people feel as though he was conferring a great favor upon the teacher, instead of himself. Some days Dalita has had over one hundred present, and again not one would be there. One day the great crowd of children would make so much noise and confusion, she would find it nearly impossible to do anything with them; the next day, by going into the fields, or out on the bay, she would succeed in gathering a dozen or two. When she went to call them, the mothers would say: "Where is the money you are going to pay our children for going to school? Give them two handkerchiefs a month, and we will see that they attend regularly." But so long as there are no handkerchiefs forthcoming, the mothers much prefer their children should stay at home and help them dig, or take care of the babies. All the influence at home is against the child's going to school; and if he does not find study a pleasant thing and the teacher very attractive, he will most likely stay at home. If he takes it into his head, some day at school, to make more disturbance than the teacher can possibly get on with, and she is compelled to gently reprove him, all he has to do is to get up and walk away, and not come to school any more. It is no loss to him, only to the teacher; for wasn't he going to school just to please her? Lucy and Dalita often have the scholars ask when they are to have their pennies, saying they have been coming to school for a long time, and have not got any pay for it yet. You can imagine it takes no little patience to teach such a school. Nothing but a genuine love for souls can make it pleasant.

Within the last month our first two native women have put on English dress. They are the wives of two of our oldest boys. The boys came to me some time ago and wanted to buy dresses; but as enough of the very cheapest calico to make a dress would cost one half a month's wages, I told them I would see if I could not let them have some of my dresses a little cheaper. The result was, that two of mine were sold at ten cents each, and the boys went home highly delighted with their purchases. I might possibly have given the dresses away, but I thought it would be better for the boys to buy them at such a price as they were able to give. It is quite a comfort to see about us once more some one respectably clothed.

The work among our girls and boys has been especially encouraging this year. Considering the ignorance and superstition of these people, and the evil that surrounds them, I fear my faith was not sufficient to really expect visible fruits very soon; but God has blessed us more abundantly than my faith deserved.

For some time before Christmas several of Mr. Wilcox's boys and our own had shown special interest in religious things, and we thought a few union meetings might be beneficial. Accordingly, Christmas morning found all the missionaries, with all their boys and girls and our four Zulu helpers, gathered here at Mongwe, — nearly seventy in all. During the three days of their stay here, meetings were held for our boys and girls both morning and afternoon. At the first meeting nearly one half the boys declared their intention to leave their heathen customs and to follow Christ; and during the meetings almost all of them made a similar decision. We can hardly hope that all, or even a large majority, understood all their words implied, but those who have been with us longest understood; and if only a few, even, have turned from death unto life, it is a rich harvest for so new a mission-field, especially in Africa, where all things move slowly.

Since Christmas we have had much to encourage us in the life of our boys. They have all given up tobacco and beer, — two very common evils in this country. They also profess to have left the attendance of heathen dances, and given up other customs. The boys have a prayer-meeting of their own every Friday and Sunday afternoon. We all attend, but after the opening exercises the boys are left free to take such part as they please, and they are always ready to speak or pray. There is seldom an unoccupied moment; sometimes their remarks are not to edification, but they do as well as they know how. They are not afraid to speak out their feelings. If one boy says, "I have been following Christ all the week," another may speak up and say, "No, you haven't,

either; you know you got very angry yesterday," or, "You took a little beer when the people at the kraal urged you to do it," or, "You refused to pray at my house, and would not go to tell the boys about Jesus." Many people would not take such plain reproof, but the boys seem to think it is all right. We have tried to impress upon the minds of our boys the idea that if they really love Jesus they ought to go and tell others about him, that they too may be saved; and that Sunday especially ought to be a day for this kind of work.

Sunday is our busiest and best day. Saturday we ask our boys to tell all the people they see that to-morrow is Sunday, and to bring their friends with them to the service in the morning. Then, early Sunday morning, Mr. Richards blows his cornet horn loud and long to let the people know what day it is, as they have no idea of the days of the week, and we have no bell to ring for Sunday services. At eight in the morning the horn is again blown, and we all go into the schoolroom for morning service. This consists of the Lord's Prayer repeated in concert, three hymns, two prayers, a chapter taken from one of the first eight chapters of Matthew or Luke, as this is all the Testament yet translated; then comes the sermon, and our one hundred and sixteen catechism questions repeated by all our boys and girls, and any of those outside our own school who may happen to know them. After service, Mr. Richards, our two Zulu helpers, and four or five of our older boys get into their boats and go across the bay and spend all day holding services in the many large kraals which line its southern and eastern shores; in the meantime I remain at home, to take care of our boys and girls and have charge of the noon and afternoon services. The boys of Mr. Richards' company separate, each one visiting one or two different kraals. They visit the same places each time, and gathering the people together tell, as best they can, the good news which they have come to bring. Mr. Richards takes the general supervision of the work, visiting four or five kraals one Sunday, and as many more the next. He asks the people what the boys have told them; and in this way he can keep a careful watch over the boys, and instruct them where he sees they are deficient, as well as help the people to keep in mind what they have been told.

There are grand opportunities for work here, because there are so many within easy reach. One can visit in one day four or five kraals, each one having as many as a hundred huts. Although there are so many people, do not imagine that all the missionary has to do is to go to a kraal, and he will find a large congregation of people eagerly waiting his arrival, and quietly listening to all he

has to say. Instead of that, he finds the people scattered in every direction; some down at the bay, fishing; some out in the field, digging; some gone to a distant spring, for water; some preparing the evening meal; or perhaps everyone has gone to a dance in a neighboring kraal; or there may be one at the kraal he is visiting, which is equally bad so far as the hope of doing them any good is concerned. But if there is no dance to interfere, the first thing to be done is for the missionary to send off his boys to call the people,—in the meantime, perhaps, playing some Moody and Sankey tunes on his cornet. When the boys return, they sing the hymns until quite a crowd is gathered. They are comparatively quiet, their attention being attracted by the music, and this is the time to begin to talk. Perhaps they may listen for a little while; and then, finding they are being told about some strange foreign thing they neither know nor care anything about, they begin to talk to each other about the things in which they are interested. They have no idea of keeping still simply because some one else is talking; the man who can talk the loudest is the successful one. But knowledge of us and our work is gradually spreading among the kraals, and the people are learning to behave better during services, even though they do not always understand what is said to them. At the end of the service a number always come asking medicine, either for themselves or sick friends, and some time is spent going from hut to hut visiting the sick ones, and, if we can help them, telling them to send to the house the next day for medicines.

They call us all "Jesus." When Dalita goes to her school the children call to each other, "Jesus has come; Jesus has come." When they speak of going to attend our religious services, they say, "We are going to see Jesus"; and at the close, "Jesus is finished." One day, Mr. Richards was talking with a man across the bay who had never been here, and whom he had never seen before. Mr. Richards said, "Did you ever hear of Jesus?" "O yes," he replied; "I have seen him." "Where does he live?" "Over at Mongwe." May the people soon know more about the precious name they have learned so well!

FIFTY YEARS IN THE ZULU MISSION.

In contrast to the foregoing description of pioneer missionary work, is the account of the Jubilee meeting of the Zulu mission, held at Amanzimtote, in December. A brief sketch of this celebration has been given in the *Missionary Herald*, but we make a few extracts from the complete printed report

recently received. The following is taken from the *Natalian*, a local newspaper. It says:—

THERE are on this one station the homes of four white missionaries and the industrial teacher, while upon the encircling hills are the snug and substantial square-built houses, most of them of brick, belonging to the mission natives. Each has its garden-patch adjoining; and some, with even a cattle-kraal, showing the cotter to be also possessed of live stock. The whole composes a perfect Arcadia, as compared with the state of things one ordinarily finds among the natives of Natal.

A peep into two or three of these native cottages afforded us a surprise that will long linger in our memory. The dark lady, of one of the homes we visited, passed us on the road leading to her house, and on being told whither we were bound, she said we would find the young people at home; and, true to the sensitiveness of her sex, added an apology for any lack of smartness we might detect about her home, as they were "only poor people." On reaching the house, however, we found two or three stalwart "boys," and about as many buxom lasses, all tidily dressed in preparation, apparently, to attend a meeting of natives that was about to take place. And the home was as cleanly and as simply, but comfortably, furnished as were dressed the persons of the occupiers. Who has not hesitated to enter through the low, dirt-besmirched doorway of the smoke-begrimed Kafir kraal, when driven to seek shelter therein when belated in the wilds? Who, more often, has not had occasion to shrink from contact with the grease-besmeared persons or toga of the kraal Kafirs, or inhaling the perfume of their presence? But here we found not a trace of all that is elsewhere so objectionable among the natives. The difference between the real mission native and the kraal Kafir in this respect was to us most striking and agreeable; and the difference as regards manners and bearing toward superiors was as great, if not greater.

There was nothing "put on"—no silly aping of the white man's ways—among these Amanzimtote "*kolnas*," neither as regards their persons nor their homes. They wear European clothing, but only as neatly made up of the humble print or muslin, the useful tweed or corduroy, and their only decoration the suggestive blue ribbon, or such like. In their homes they have European furniture—tables, chairs, cupboards, shelves, books, cooking-utensils, etc.; but there is nothing that could be regarded as an extravagant luxury, unless the possession by some of the young women of a looking-glass, a usually pardonable luxury, could be called such. There are no carpets in these cottages, but

the floors are kept clean and wholesome by being regularly smoothed and smeared with cowdung wash. Nor have the native cottagers attained to the civilization of bedsteads, as yet, but still content themselves with their neatly-wrought mats.

This furnishing of their homes is entirely voluntary on the part of the natives, except, of course, in the case of the boarding pupils. It thus happens that the furnishing of the cottages varies with the degree of civilization of their occupants. At one cottage we found the family possessed of two sewing-machines,—one a costly machine on a stand,—and we learned that the daughters of the house were tailors and dressmakers to the mission natives, with whom they did a fair amount of trade. In the same home we actually found the comforts of a sofa, and in another there was the civilization of a “passage” through the house. Several of the homes were decorated with pictures and Scripture mottoes in Zulu and English. At only one cottage did we notice anything like positive barbarism: that was where an innocent native lad was found rolling on the ground in front of the house, luxuriating in the coolness of utter nudity; but, significant to relate, we discovered it to be the home of a couple where only the husband was a Christian, for the wife frankly acknowledged to us that she was only a *kolwa eli gqokayo*—a believer as to clothes.

There are, then, fifty or more of such native houses on the station; and as we went over some of them for a cursory inspection, we could not help exclaiming in respect even of these temperalities, “What hath God wrought,” through his servants, the missionaries, these past fifty years. In the reports and addresses that were given by the missionaries at this Jubilee gathering, full information was supplied as to the spiritual success of their work; but the foregoing outline sketch of the present material and social condition of the mission natives, may be useful for comparison fifty years hence.

One of the interesting sessions of the Jubilee is described as follows:—

The forenoon meeting commenced at half-past nine, and the chapel was again packed with native men and women. It was known that this morning there was to be a great *indaba* with the natives. After the chairman, Rev. S. C. Pixley, had opened the meeting with devotions, he proceeded to explain the reason of this exceptionally demonstrative gathering of missionaries—that it was their jubilee celebration; and he concluded by inviting those natives to stand up who had known the first missionaries who came here fifty years ago—Messrs. Adams, Champion, and Grout.

Four or five men and women rose to their feet at this invitation, their manifestly hearty response thereto and their venerable appearance imparting a peculiar significance and solemnity to the movement. These fathers of the native church were then requested to give their testimony respecting the establishment and progress of the missions with which they were or had been connected. They all commenced their stories by referring to the time of Dingaan (predecessor of Panda, who preceded Cetchawayo on the throne of Zululand) as that in which they first came in contact with the missionaries; and the spontaneous and independent references made by each to such events as the massacre by Dingaan of Retief and his party of Dutchmen, and of the English party led by Cain and Biggar, as also the massacre of the Dutch families at Weenen by the same treacherous chief, fully confirmed the historical facts that have come down to us from other sources. Their testimony as to the kind offices of the missionaries from the first, and the great benefits derived by the natives from their labors,—must have been most cheering and encouraging to those noble servants of God who sat listening to these native converts. We can only give a sketch of what took place at this remarkable meeting.

Nancy, the intelligent half-breed woman, to whom we have alluded above, said that she lost her father when she was about three years of age, and at the age of six her mother must have cast her off. When about that age, when she was wandering about in the *veldt* near the Umlazi River, she was overtaken by Dr. Adams, on horseback, who asked her a few questions as to her parents and her then homeless condition, and at last pulled her up into the saddle in front of him, and took her to his station near by, where she was well cared for, and had ever since been connected with the American and other missions. During the earlier part of her life she had been in the service of the late Dr. Lindley, from the time he acted as pastor for the Dutch people in Maritzburg until he left the colony for the last time.

Some of the speakers alluded to the fact of Dingaan's being puzzled to account for the escape of the missionaries from the massacres instigated by himself, when all his other white and black victims met the death designed for them. This was easily to be accounted for, because the common Kafirs had from the first befriended the missionaries who had come across the seas to do them good. One old man stated that it had come to his own knowledge that the missionaries tried to persuade Cain and Biggar from embarking on their fatal expedition against Dingaan, because of the hopelessness of their success, as events too sadly proved: they were all massacred.

During the meeting many questions were asked of the old fathers of the race by the missionaries, while the younger natives around listened with all their ears, and the scene was a most animated one.

INDIA.

WOMAN'S WORK IN THE MARATHA MISSION.

We make the following extracts from the Annual Report of the Maratha Mission. Of woman's work at Sirur Mrs. Winsor writes:—

WE have had a class of women learning to read, the regular Bible classes, prayer-meetings in three different places every Friday, during a part of the year a sewing class, and a mothers' meeting the first Thursday of every month. The women, Christian and heathen, have showed much interest in attendance upon these different meetings. In connection with that of the mothers, they have framed for themselves a set of rules, promising to be guided by them in the daily care and instruction of their children. I never knew a year in which all the Christian women have exhibited so much interest in working among their heathen sisters. Especially has this been the case during the last six months. The wife of the pastor started off right in the midst of rains, accompanying her husband on a tour to the villages, and returned with an interesting account of her reception everywhere. Again and again women said to her, "If you make such an effort to come to us in these rains, we must give up all our work to listen to the words you bring of salvation." Two have returned from a tour of fifteen days, having visited about thirty villages, and being permitted to speak in every village, to all castes, thus meeting hundreds of women, and hearing very often the expressions, "Our gods are no gods"; "We only worship them because our parents have"; "We will leave this bad, bad religion;" etc. On one occasion they met a young woman, the daughter of a *patil*, who was deaf and dumb. Her father, strange to say, had taught her arithmetic, reading, and writing. Our Bible-women asked her questions, writing them in the sand, and she told them she did not worship idols; that she worshiped Him who made all things. Our Christians were surprised at her answers. It was indeed wonderful that one so shut away by her deafness from the sound of the heathen life about her, should have been taught as she had of the Unseen. The women, counting those who are paid and those that have given voluntary service, have had during the year eleven

thousand hearers, as shown by their reports. Some women have united with the church, and others are asking for baptism. We pray most earnestly that they may believe in Christ, not only a few at a time, but that hundreds may come to him, yea, that thousands even may be preparing "to see the King in his beauty," and the "land" which to so many of them is still "very far off."

Of one of the Bible-women, the oldest one in the mission,—one who for many years has been supported by the Indian Female Normal Education Society,—a grandson says: "I never heard any one pray as grandmother prays. She takes the name of every one in our church; she asks God to make such a one leave off his bad habits; she prays that he will comfort such a one, strengthen this weak-minded sister, and restore that wanderer, and make each and every one a true child of God. She prays more than two hours every night; and when I lie in bed and hear her, I feel so strange to think how she can remember every individual one." We have experienced many times the greatest comfort from her prayers for us and with us in our times of sorrow. Is not a church blessed that has such an one to pray?

Of the work in Sholapur, Mrs. Harding writes:—

I feel especially thankful, as I look back on the past year, that the Lord has given me strength and opportunities for visiting among the women more than any time before. I have generally taken one or more Christian women with me, and we have found much to encourage us. Very seldom have we met with unkindness, or been refused a hearing. At times we have had special encouragement; as, for instance, one day after visiting one of our schools I went, with one or two others, to see some of the women living near, as in this way we often become acquainted with the homes and mothers of our scholars. After going to two or three places we started to return home, when an old woman met us. She took hold of my hand, and would not let us go till she had drawn us into her yard, where there were several other families, all connected with her own. There we sat and talked, and sang some of our hymns. On making our *salaams* we started again for home, when, to our surprise, another old woman met us, and urged us to go with her. She fairly drew us along, and would not take no for an answer: we could not refuse her. Again we went, and tried to tell briefly "the Lord's story," and finally set out on our homeward way, thankful for being able to sow the precious seed in some of these homes.

At another time we went to see a woman who calls herself a

goddess. It was pitiable to see one so young and strong seated there in idleness, richly dressed and covered with ornaments, receiving the homage of those about her. A light was burning before her; cocoanuts and other offerings were placed near her, and many women came and fell down before her, bringing their gifts. We, too, went—to tell her of Jesus, the Saviour, the only name under heaven whereby we can be saved. We were sorry to be compelled to speak through an interpreter, as she pretended not to understand Maratha, but Varanese. Our hearts ached for her. The Christian women went several times to see her, and the last time they thought she seemed somewhat impressed.

We have been much cheered by the recent conversion of a young man named Sutwa, at Kumbhari, six miles away on our Eastern field. We have felt his to be a clear case of God's work in the heart; else how could he bear persecution and insult so meekly, and still go on his way bravely doing his daily work, walking nearly six miles every Sabbath morning to attend meeting, wearing a cheerful countenance, and winning hearts by his simple trust? He often carries his little primer tucked away in his turban, so that when he has a few moments for rest he can con his book, learning a little here and there, as he is able, and adding to his little stock of knowledge. We have been greatly pleased to see his eager desire to learn, and the progress he has made. Bhazubai, his cousin, was baptized about eight months before Sutwa, at the time we were spending a few days in their village. She had much to endure from her husband. For a long time he would not allow her to come home. She stayed with us several weeks at different times, about two or three months in all, and while here we tried to teach her. She went to her father's home for several months, and in that heathen home she had much to try her. A few weeks ago she was again brought to her husband by her friends. He refused to have her remain at first; but afterward, yielding to the entreaties of friends, he allowed her to do so, to our great joy. We are hoping and praying that she may win his love by her daily consistent life, and so draw him to the Saviour she has chosen. It is pleasant to know that Sutwa has tried to have evening prayers at Bhazubai's house as long as he was permitted, and since then at other places, hoping thus to speak a word for Jesus to some heart as well as strengthen his own and Bhazubai's. Perhaps some day the fruit will appear in other hearts where we least expect it.

When will the desert spot of Kumbhari and the region around "blossom as the rose," and become as the "garden of the Lord?" The work is great, the workmen few and feeble. Pray ye the

Lord of the harvest to send us earnest, faithful laborers into this wide harvest-field. We, too, will pray and wait, for we must have them.

MICRONESIA.

EXTRACTS FROM MRS. LOGAN'S JOURNAL.

Our readers will be interested in the following items from the Journal of Mrs. Logan, recently received from Ponape. Owing to the pressure of many cares, it is not so full as in other years, and the extracts are necessarily brief. Under date of Oct. 1, 1885, she writes:—

JUST now the excitement with us is the annexation of these islands to Germany, and the presence of a German man-of-war now at anchor here. It may mean a great deal for missionary work in these islands,—we cannot tell. It will depend upon the kind of man sent out as governor. Almost any government is better than none; and if fighting among the natives is stopped, and a wise authority exercised, that will be something. On the other hand, the influence of the beer, and wine, and tobacco which is almost sure to come is not desirable. Will not our friends unite with us in praying that a governor may be sent whose influence will not be harmful to the missionary work among these people?

Mrs. Logan's first visit to the new *Morning Star*, so eagerly longed and waited for, was not one of unalloyed pleasure, as will be seen by the following:

The wind had been westerly, so that it was not safe to anchor near, and it proved quite an undertaking to get to her. Mr. Logan and I were both so seasick that there was no comfort in going. I tried to look around a little and see the vessel which is freighted with so many prayers, and in which so many children have shown such loving interest, but it was to little purpose. I was glad to return with Mrs. Bray to their pretty room, and assume a horizontal position until the time came for us to return home.

The beauty and comfort of the little vessel were, however, fully enjoyed later in the year, when it took Mr. Logan on a trip to the Mortlock Islands, and when it carried Mrs. Logan and the children in March to Uman and Fefan, in a rather more comfortable way than the canoe voyage, described in *LIFE AND LIGHT* for February.

The labor question in Micronesia seems to assume a different phase from the one prevalent in the United States, just now, the laboring people being thought to receive too much instead of too little. Mrs. Logan says:—

The most of the boys who live with us have now learned to

make shirts and pants for themselves, and go respectably clad,—the others are consequently envious of them. Not long ago we took a woman into the family, and taught her to sweep and dust and do some other work. She has proved very helpful, but the poor woman has rather an uncomfortable time when she is with the natives, because they are so envious of her on account of her food and clothing.

Of the general work, Mrs. Logan writes:—

There has been nothing very eventful in our lives during the few months past. We have had a twelve-weeks term of school, at which the attendance was good, and the interest well sustained. We now have a class of a dozen or more, who are reading in the Testament. They are quite proud of it, and we are very glad, although, of course, they do not read with much understanding. We feel as if it would be a great help if we could put a little Yankee energy into these people. They want foreign clothing and other things very much; but they much prefer getting it through some one else's exertions than their own. The same is true with reference to their books. We do not think it would be right to give them books when they can pay a trader as much for a small box of gun-caps as a Testament costs them; so the labor of getting books goes on very slowly with them. Some of them have tried various devices to get them of us without pay, but we are inexorable, and we trust they will learn in time. One woman, who is a very constant attendant at school, and one of our best scholars, ought to have been reading in the Testament two months ago, but she does not buy a book, and we will not give her one. One day, when Mr. Logan was away, she came smiling very sweetly, bringing two young cocoanuts, and asked, "Wouldn't you like to give me a Testament?" I smiled back as sweetly as I could, and replied that it would not be right to give her a Testament when she and her husband would not make a proper effort to buy one.

It has been a time of great scarcity for food for some months. If the people were only more industrious, and would plant more taro and bananas they need not suffer so much for food when the bread fruit is out of season. Mr. Logan has been very faithful in trying to teach them the better way in temporal things; and they have an object lesson before them in the mission premises, for we are getting every available corner under cultivation as fast as possible. I wish you could see our plantations of taro and bananas.

The Journal closes under date of March 10th.

The Star sails to-morrow for Honolulu, and to-day we are closing up our letters, finishing off our orders, and trying to think of everything we shall need for the next two years. So many things claim our attention it is hard to keep steady nerves and thoughtful heads.

Young People's Department.

TURKEY.

TALKS WITH OUR GIRLS. No. 3.

ELIZABETH and Cyrene came in one day and silently sat down. The latter had some months before presented herself for admission to the church, but had left almost immediately; and since her return, although I had spoken with her, her pastor had not alluded to the subject.

They seemed embarrassed, and fixed their eyes on the floor. Presently, Elizabeth began to cast imploring glances at Cyrene, but could not catch her eye.

"What is it, girls?" I inquired. Then Elizabeth finally plucked up courage, and turning to me, said, "We were told last Sabbath that those who did not unite themselves to Christ's body here, could not be with him in heaven. Is it so?"

"I suppose you refer to what was said in regard to the Lord's Supper," I replied.

"Yes," said Elizabeth.

"A person may be a Christian and yet not approach that blessed table—there may be no opportunity; but if he loves the Lord, he will wish to obey his dying command. If our mother or some other dear friend should, with her last breath, ask us to do a certain thing, would we not feel it a sacred duty to obey her?"

"What reasons may hinder one who loves the Lord from uniting with his people?"

"Want of love," said Elizabeth.

"No; I mean a person who truly loves Christ." Neither of them answered; so after a moment's pause I continued:—

"As I have already said, there may be no opportunity, no church organization with which to unite; that is a sufficient

reason. But there are others which are questionable. In my father's parish there was a lovely Christian woman who had never made a profession of her faith, though her friends often tried to persuade her to do so. Her husband, who had for twenty years seen her daily life of humble trust in Christ and obedience to him, begged my father to talk with her, and, if possible, overcome her reluctance to join the church. He found that she was so humble that she could scarcely lift up her eyes to behold Christ. He talked with her many times, however, and at last persuaded her that 'looking unto Jesus' was as much her duty as looking at her sinful self, and she came forward and acknowledged him as her Lord, to the great joy of all, herself included."

"But we are told in Corinthians," said Cyrene, "that a man must examine himself; 'For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself.'"

"Yes; we are to examine ourselves, but to find what? Perfect purity and sinlessness? No one who loves Christ will claim a place on account of his own intrinsic merits. Christ calls those who feel their *sins*, not their worthiness. No; we are to examine ourselves to see what are our desires, our purposes—whether we are truly resolved to follow our Master. If we are, then it is a duty and *privilege* to accept his invitation, 'Take, eat; this is my body,' and to drink from the cup when he commands, 'Drink ye all of it.'"

"But supposing one becomes a stumbling-block to others by uniting with the church," said Elizabeth.

"How does one become a stumbling-block?"

"By doing wrong."

"Whether members or not, have we any right to do wrong?"

Elizabeth looked me full and thoughtfully in the face and answered, "No."

"Who can help us avoid sin?"

"Jesus Christ."

"Will He help us more readily when out of the church, and disobedient to his command, than in the church, and trying to obey him in all things? We must fight sin, at all events; and it seems to me that we can fight better in the way he himself has appointed. If I am cold, shall I stay away from the fire? No. If I am spiritually weak, I shall try to get as near my Saviour as possible; I shall seek all the human aid within my reach; I shall accept any help that is offered, if it has his sanction."

"But I see that people make the failings of a church-member an excuse for doing wrong."

"We must simply seek to know our duty, and do that regardless of what others say or do. Of course I do not mean that we are to be careless of their welfare; indeed, we cannot be, if we are really anxious to do right. When it is a question of our own feelings or wishes, merely, then we should be influenced by the effect on others: but I notice that it does not generally arise in that connection; it is when a question of *duty* is up that we begin to be troubled about the effect on others. The second of the two great commandments, by which Christ summed up the law, enjoins loving our neighbor as ourselves; and we can best do that by obeying our Lord, and seeking to please him in all things. Your joining the church may be a stumbling-block to some, and a great blessing to others. It may be, also, that just in this matter we may find the cross we are to carry — being willing *not* to seem a model to others, and bearing their sneers and fault-finding."

Later, Elizabeth came alone.

"I have decided not to join the church at present," she said.

"What has brought you to this conclusion?" I asked.

"My feelings are not what they ought to be. I do not love God as I should."

"Do you wish to live for the world, or for eternity?"

"Oh, for eternity!"

"Is it your purpose to obey your Saviour and please him, or not?"

"Yes; I do wish to live for him; I am determined to, with his help."

"Then it seems to me that you have made a mistake. Don't look at your feelings — or only to pray God to give you what you lack. Feelings may lead one wildly astray. What is your *determination*? — that's the question.

"It seems to me better to wait till I leave school. I am afraid the girls will think I am setting myself up as a saint."

"It will be no easier out of school. There will be the same, or equally strong, objections. I am afraid you will do yourself harm rather than good by deferring this indefinitely — or till you are satisfied with your feelings. My father persuaded me into the church almost against my will. I had all the objections you have, and more. I lacked the firm faith and ardent love of the ideal Christian; I was full of faults, and he knew it as well as I; but he seemed to see in me an honest purpose to serve my Master. Since then I have been very grateful to my father. The bond of Christian fellowship was many times like an anchor, holding me to my Lord. Think the matter over, and may the Lord himself be your guide!"

Some days later, immediately after hearing a clear exposition of the origin, object, and use of church organization and membership, Cyrene came to ask that I would remind the pastor of her wish to profess her faith.

Soon afterward Elizabeth came to me. "I have decided," she said. "Will you please tell Pastor T. that I would like to join the church?"

◆◆◆

BLUE RIBBONS.

INSTEAD of jumping the rail she sat down on it, her flowers and vines gathered in her hat, her face dreamy with thought.

"If we could only raise some money to begin on," she said to herself, "after awhile we could get the girls into it, and plan ways to raise more. Just think how splendid that mission band was out there in Greenfield—a little bit of a place, and not half a dozen girls to do anything! And here we have never tried. I am just ashamed. But I don't know how to begin. We must have a little money to start with. Ten cents a month is little enough. All of us could earn that, if we could only think of ways. We could have a sewing society, and make aprons and holders, and such things. They would sell, I guess. But aprons can't be made without money. I wish I had just a little to start the thing. If I had a dollar I would spend it in cloth and things, and get mamma to cut it out, and invite the girls, and talk it all up while we sewed. Things always go after they once get started. But, then, I haven't a dollar; and I certainly can't ask papa for any more money, after what he said last night."

Just at that moment our young dreamer started, and a pink flush came on her cheek. She had placed her hand in her pocket to get her handkerchief, and it came in contact with something hard. She knew what it was,—a silver dollar, her own, too. What if she *should* use that to start a mission band with? But the dollar was to have bought blue bows with which to trim the new suit that was getting ready to be worn at Laura Stevens' birthday party. Every one knew that blue was just the color to match that soft, delicate goods; and a dress didn't look complete nowadays without bows of ribbon on it. Besides, she told the girls just what she was going to have. What would they think? "I don't see why *I* should give up everything to the missionaries, any more than other people," she said at last; and she felt as though she would like to be angry at somebody for thinking of such a thing—though, to be sure, no one *had* thought any such thing, or at least said it, save herself. She jumped the rails after

a little and went home, thinking all the time about the blue ribbon.

“Dear me! How they are dying off in China!” said her mother that evening, laying aside her paper as she spoke. “One can’t help wondering whether the poor things who are the victims in this famine have ever heard of Jesus, and whether we have done all we could to get the gospel to them.” Then she went to sewing on her daughter Claire’s new suit, and the very next thing that she said was, “Blue ribbons will look pretty on this goods.”

“I do not believe they will,” said Claire, promptly — “that is, if you are willing, mamma, that I should change my mind. Papa gave me the money, but I have decided that I would like to spend it in another way.”

Then, with some questioning, the story of the hoped-for mission band was told. In view of the hundreds starving in China, and the remark that she had just made, what could the mother say but, “Well, dear, just as you think best; but I am afraid your dress will look rather bare without any ribbon!”

Nevertheless, Claire, being a strong-hearted girl when her mind was fully made up, held to her resolution, and started her “band” with that silver dollar.— *Light in Many Lands.*

Our Work at Home.

MAY MEETING.

BY MRS. S. B. PRATT.

To the Woman’s Board alone, this year, seemed delegated the burden of sustaining the glory of the May anniversaries — at least so far as the Congregationalists were concerned. Even the old-time rain, so essential to a true observance of the meetings, was withheld.

The women proved equal, however, to the task laid upon them, and Mt. Vernon Church, though not crowded, was well filled with ladies who listened with interest to the missionary addresses.

The meeting was called to order at 10 o’clock by the President, Mrs. Albert Bowker; and after singing, scripture reading from the tenth chapter of John, with appropriate comments, Mrs. Lemuel Gulliver led in prayer.

Mrs. Bowen, from Smyrna, and Mrs. Greene, from Constantinople, both gave sprightly addresses, proving by facts that even Turkey is surely though slowly making progress toward a higher intellectual and spiritual life.

Mrs. Pease, on the eve of sailing for Micronesia, said a few good-bye words, expressing her joy that three young ladies stood beside her on the platform who were going to the work in Kusaie, and her sorrow that no one was found for Ruk.

The young ladies were Miss Hemingway from Springfield, Miss Crosby from Georgetown, and Miss Sarah L. Smith from Newton Centre. These, together with Miss Keyes, under appointment for Mexico, were all introduced by the President, and Miss Halsey, the New York Secretary, led in a special prayer for them.

A fresh and unusual interest was felt when a small figure, clothed in the soft, white drapery of a Brahman widow, stood on the platform and was introduced as the Pundita Ramabai.

In very pure English she told the sad story of the lives of widows in India, her own pathetic eyes giving point to the tale; and very forcibly she plead for the many millions of her country-women who are sitting in darkness.

The last speaker was Layyah Barakat, whose burning words always strongly move an audience. She knows but two classes, Christian or heathen; and "how can one be a Christian who does not care for foreign missions?"

The prayer of consecration was offered by Miss Child, and with the old Doxology, which is ever new, the meeting closed.

PRAYER FOR MISSION-FIELDS.

MRS. S. W. HOWLAND, who has left behind her so many pleasant memories in this country, has also left a special request for prayer for all mission-fields. It is arranged as follows:—

List of mission-fields, with day of prayer for each

SUNDAY—CHINA. Foochow, Hongkong, North China, Shanse.

MONDAY. Spain, Austria, European Turkey.

TUESDAY—TURKEY. Western Turkey, Central Turkey, Eastern Turkey.

WEDNESDAY—INDIA. Maratha, Madura, Ceylon.

THURSDAY—AFRICA. Zulu, East Central Africa, West Central Africa.

FRIDAY. Northern Mexico, Western Mexico, Micronesia.

SATURDAY. Sandwich Islands, Japan, Northern Japan.

We would like to add to this a remembrance for those who are trying to carry on the work in this country, that they may have

discerning minds, and a zeal sufficient to meet the demands made by the many openings for the spread of the gospel, and for the thousands of those in our churches who are indifferent to foreign missions, that they may be brought to see their responsibility and privilege in this department of work for our Lord.

OUR L. A. H. SOCIETY.

WANT to hear about our Missionary Society, did you say?

Well, to begin with, its members are all boys. It originated in the remark of a dear faithful minister's wife who, off on a summer's vacation, still carried her parish on her heart. At a social tea she said, "Our girls are trained in missionary work; but oh! what is to become of our boys?"

We had never thought about it before; but looking about our own little village,—lo! it was just so there: Ladies' Auxiliary, Young Ladies' Society, Children's Mission Circle—they were for all ages, but only for one sex. Our boys, from whom must come the men to lead in every mission-field; our boys, whom we expect to carry the gospel into the jungles of Africa and to the savages of the South Seas, opening the way where ladies may follow,—they were neglected. We treated them as if their hearts did not begin to grow till they went to college; then they had a missionary band. So our L. A. H. Society is for boys.

"Lend a Hand,"—that is our motto; our object, "To do with our might what our hands find to do." And these are written upon one side of a correspondence-card for each member; upon the other, the constitution of the society. Each member has also an unpretending badge of ribbon and a pasteboard bank. At every monthly meeting the contents of these banks are given to "General Fund." You don't exactly think that title "General" appropriate for the money holder of the missionary society, do you? but it sounds stirring, and suits the boys. The "General" is a big iron bank. He unlocks his door only when there is to be an expenditure.

Last summer we had a "Jam!" I wish you could have seen the energy of those boys in preparation. No matter how backs ached, they picked every strawberry themselves; no matter how attractive the sound of ball-batting on the lawn, they hulled them all; and later, when the currents were ripe, no sun was hot enough to prevent their gathering them. Friends, of course, helped about the stewing; but what's that? Don't friends help fill out the fancy-table at the girls' fairs? And don't they cut and baste the work that little fingers are said to do? Besides, did you never

hear a lady say that she considered her jam as good as made when the fruit was ready? The crab-apple jelly was cooked, strained, and all by one of our oldest — he is ten; mother was in the kitchen and made suggestions, but he did the work.

They sold everything, and cleared \$24.00; and they could have sold twice as much if fourteen little hands could have made it.

How do we conduct our meetings? O yes! I was going to tell you. We open with a familiar song; then a few words of prayer, so short that the boys cannot grow restless, so simple that they cannot fail to understand. Then business matters are presented. We vote on all questions that arise. If a present is to be carried to a sick child, we appoint a committee for it; at the next meeting, report. Often there is something interesting to tell them, or we read of work some one else is doing. Everything is very informal and social; the boys talk, and so do we. "We" includes three, — two young ladies and one older one.

It was at one of our meetings that the jellies were protected with nicely cut circles of tissue, and the covers clasped on and the labels pasted. At another, placards were made to hang in the salesroom, by cutting large letters from old posters, and arranging them fancifully on sheets of drawing-paper. A few dashes of paint added make them quite artistic.

Our meetings are always short, and we always close with refreshments; a cooky, some fruit, or a glass of lemonade, — not enough to raise objections on the part of careful mammas, but, just a little support for the home walk.

Just what we are doing now I am not going to tell you, for it is not done yet, and we never count things till they are finished; but we are having just as spirited times as ever, and don't know how a rut looks. — *S. C. S. in Woman's Work for Women and Our Mission Field.*

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18 to June 18, 1886.

MISS EMMA CARRUTH, TREASURER.

MAINE.

Maine Branch. — Mrs. W. S. Dana, Treas. Yarmouth, First Ch. Aux., \$41.77; Bethel, First Ch. Aux., \$14, Second Ch., Little Helpers, \$6.50; Blanchard, Ladies of Cong. Ch., \$5; Fryburg, Aux., \$12;

Cornish, Aux., \$12.50, Hill-side Gleaners, \$10; Faith L. Crowell M. C., \$5; Milltown, Aux., of wh. \$25 const. L. M. Mrs. Henry F. Eaton, \$26; Newcastle, Aux., \$13; Hampden, Aux., \$20; Foxcroft and Dover, Aux., \$28.50; Brewer, Aux., \$12.60; Gardi-

ner, Aux., \$24; South Gardiner, Aux., \$30; South Paris, Aux., \$14.30; Harpswell Centre, Aux., \$16.10; Rockland, Armenian Aids, \$10, Cong. Ch., S. S., \$17, Mrs. Moffett's Class and others, \$5; Dexter, Cong. Ch., \$1.75; Saco, First Ch., Aux., \$17.50; Bangor, Aux., \$41; Biddeford, Pavilion Ch., prev. contri. const. L. M. Mrs. Harriet F. Haines, \$15, Second Ch., Aux., of wh. \$25 const. L. M. Mrs. J. H. Fogg, \$42; Beulah, M. C., \$25; Brownville, Aux., \$5; Belfast, Aux., \$23; Cape Elizabeth, Coral Workers, \$15; Norridgewock, Aux., \$23; Solon, Aux., Mrs. Pierce, \$1; South Berwick, Aux., \$11.15; Bath, Aux., \$17.50; Deering, Woodfords Ch., Aux., \$10; Waldoboro, Aux., \$13; South Freeport, Aux., \$60; Waterville, Aux., \$14.75; S. S. \$10.43; Castine, Aux., \$8.25; Rainbow Band, \$6; Thomaston, Aux., const. L. M. Miss Clara Jordan, \$25; Searsport, Aux., \$14.65; Wells, Second Cong. Ch., \$30; Farmington, Aux., \$31.30; Golden Rule, \$6; Scarborough, Young Ladies' Aux., \$20; Orono, Aux., \$7; Bridgton, Aux., \$13.50; Ellsworth, Aux., \$22; New Gloucester, Aux., \$20; Brunswick, Aux., \$1.50; Calais, Aux., \$11; Litchfield Corner, Aux., \$20; Washington Co. Conf. Aux., \$10; Gray, Aux., \$5.35; Gorham, Aux., const. L. M. Mrs. Calvin Cram, \$25, Little Neighbors, \$10; Portland, State Street Ch., Aux., of wh. \$25 const. L. M. Miss Abby S. Barrett, \$100, Williston Ch. Aux., \$7.07, High St. M. C., \$100, Second Parish, Young People's Aid Soc'y, \$37, Young Ladies' M. B., of wh. \$75 const. L. M.'s Miss Mary E. Mann, Miss Frances M. Fuller, Miss Alice M. Kyle, \$136, \$1,335 97	
<i>Castine</i> .—Desert Palm Soc'y, \$5 00	
<i>South Bridgton</i> .—Cong. Ch. and Soc'y, 6 00	
Total,	\$1,376 97

NEW HAMPSHIRE.

<i>Hollis</i> .—A Friend, \$3 00	
<i>Rindge</i> .—Mrs. George G. Williams, 5 00	
Total,	\$8 00

VERMONT.

<i>West Townshend</i> .—Ladies of Cong. Ch., \$6 55	
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Burlington, Aux., \$25; East Berkshire, Aux., \$11; East Corinth, Aux., \$13; Enosburg, Aux., \$20; Fairlee, Aux., \$5.50; Georgia, Mrs. C. W. Clark, \$10; Highgate, Aux., \$5; Jamaica, Willing Workers, \$30; Montgomery, Mrs. Hopkins, \$2; Sheldon, Aux., \$1.25; St. Johnsbury Centre, Aux., \$5.50, South Ch., Maids of Caladonia, \$40; Swanton, Aux., \$15.30; Wells River, Aux., \$8; Wilmington, Aux., \$3, 194 55	
Total,	\$201 10

MASSACHUSETTS.

<i>Andover and Woburn Branch</i> .—Miss E. F. Wilder, Treas. Winchester, Open Door M. C., \$14; Malden, Star M. C., \$29, \$43 00	
<i>Barnstable Co. Branch</i> .—Miss A. Snow, Treas. Yarmouth, Aux., \$6.25; Wellfleet, Aux., \$4, 10 25	
<i>Berkshire Branch</i> .—Mrs. S. N. Russell, Treas. North Adams, Aux., \$115, Harry Wadsworth Club, \$10; Curtisville, Aux., \$12.50; Dalton, Aux., \$48.47; Adams, Parousia Circle, \$15; Lanesboro, Aux., \$6; Lebanon, Aux., \$20.25; Mill River, Aux., \$8.35; Peru, Aux., \$23.84; Top Twig M. C., \$6.25; Richmond, Aux., \$25; Sheffield, Aux., \$12; Stockbridge, Aux., \$5; West Stockbridge, Aux., \$15.25; Pittsfield, First Ch., Aux., \$20.50, Hachinosu, Aux., \$25, Memorial Aux., \$30, We Girls, \$25, Coral Workers, \$15, South Ch., Aux., \$13.04; Hinsdale, Egeirometha, Aux., \$40; Becket, Willing Helpers, Cong. Ch., \$10, 501 45	
<i>Essex South Branch</i> .—Miss S. W. Clark, Treas. Ipswich, Ladies' Missy Soc'y, \$21.50; Middleton, Junior Aux., const. L. M. Mrs. Susan E. Wilkins, \$25; Beverly, Dane St. Ch., Ivy Leaves, \$115; Salem, Crombie St. Ch., Aux., \$59, Children's Missy Soc'y, \$5.50; Essex, Helping Hands, \$44, 270 00	

Fitchburg. — Rollstone S. S. Soc'y, \$32 00
Florence. — M. B., 5 00
Groton. — Snowflakes, 1 00
Hamilton. — Mrs. Mary P. Allen, 5 00
Hampshire Co. Branch. — Miss I. G. Clarke, Treas. Williamsburg, Pine-Needles and Willing Workers, \$15; Cum-
 ington, Aux., \$1; East Am-
 herst, Aux., \$30; Chesterfield,
 Aux., \$10, 56 00
Middlesex Branch. — Mrs. M.
 W. Warren, Treas. South
 Framingham, Aux., \$38;
 Framingham, Schneider
 Band, \$5; Wellesley, Young
 People's Miss'y Soc'y, \$5, 48 00
Norfolk and Pilgrim Branch. —
 Mrs. F. Shaw, Treas. Wey-
 mouth and Braintree, Aux.,
 \$21.50; Brockton, Aux., \$50;
 Coral Workers, \$60; Hol-
 brook, Aux., Miss Holbrook,
 \$96; Torch-Bearers, \$40;
 Little Lights, \$50; Brain-
 tree, Aux., \$6; North Wey-
 mouth, Wide-Awake Work-
 ers, \$40; Hanover, First Ch., \$5, 363 50
Northfield. — Sem'y Miss'y
 Soc'y, 25 00
Old Colony Branch. — Miss F.
 J. Rannels, Treas. Somerset,
 Aux., \$2.30; Lakeville, Pre-
 cinct, Aux., \$60; Attleboro,
 The Lenses, \$5; New Bed-
 ford, Union Workers, \$40, 107 30
Reading. — Miss Lydia Cook,
 \$2.50, A Friend, \$5, 7 50
Springfield Branch. — Miss H.
 T. Buckingham, Treas.
 Holyoke, Second Ch., Wide-
 Awakes, \$15; Kozen Soc'y,
 \$25, 40 00
Suffolk Branch. — Miss M. B.
 Child, Treas. Boston, Miss
 Carter, \$5, Ladies of Shaw-
 mut Ch., of wh. \$50 by Mrs.
 H. H. Hyde const. L. M.'s Mrs.
 Henry Mann, Miss Jane
 Harding, \$148, Park St. Ch.,
 Echo Band, \$70, Union Ch.,
 Aux., \$45, Young Ladies'
 Aux., \$302.62, Berkeley St.
 Ch., \$25, Central Ch., Aux.,
 \$5, S. S., \$52, Mt. Vernon Ch.,
 Aux., \$8, Roxbury, Miss Car-
 rie B. Shattuck's S. S. Class,
 \$6, A Mite-box, Eliot Ch., \$5;
 Dorchester, Band of Faith,
 \$18; Chelsea, Third Ch., M.
 C., \$6; Charlestown, First
 Parish Ch., Aux., \$19; Brook-
 line, Aux., \$183.10; Newton,
 First Ch., S. S., \$15; Newton
 Centre, Aux., \$121.66, Mite
 Mission, \$20, Maria B. Furber
 Miss'y Soc'y, \$60; Newton-
 ville, Aux., \$125; Newton,
 Upper Falls, a Friend, \$39.40;

Dedham, Asylum Dime Soc'y,
 \$1.67; Waltham, Young Lad-
 ies' M. C., Trinitarian Cong.
 Ch., \$50; Wrentham, Aux.,
 \$46, \$1,376 45
Worcester. — Mr. David Whit-
 comb, in memory of Mrs.
 David Whitcomb, 500 00
Worcester Co. Branch. — Mrs.
 C. A. Lincoln, Treas. Black-
 stone, Aux., \$11; Westboro,
 Aux., \$25; Worcester, Central
 Ch., of wh. \$25 by Mrs. E. F.
 Reed, const. L. M. Mrs. Abbie
 J. Taft, \$35, Aux., \$25, Union
 Ch., Aux., \$12.50, Young
 Woman's Asso., \$16.46; Au-
 burn, M. C., \$25; Winchen-
 don, L. E. O. Soc'y, \$10;
 Spencer, Aux., \$15, 174 96
 Total, \$3,514 11

RHODE ISLAND.

Westerly. — Young Folks M. C., \$10 00
 Total, \$10 00

CONNECTICUT.

Eastern Conn. Branch. — Miss
 M. I. Lockwood, Treas.
 Norwich, Broadway Ch.,
 Aux., \$30, Young Ladies'
 M. C., \$50, Second Ch., Aux.,
 \$1, Thistle-down M. C., \$35,
 Park Ch., Aux., \$124.44, M.
 C., \$175, First Ch., Aux.,
 \$49.26; Windham, Aux.,
 \$21.75; Jewett City, Aux.,
 const. L. M. Miss Mary L.
 Brown, \$25; Groton, Aux.,
 \$18.33, Fireflies, \$5; Plain-
 field, Aux., \$17.54; Colches-
 ter, Mission Workers, \$19.13,
 Wide-Awake M. C., \$5.72;
 Hanover, Aux., \$17; Green-
 ville, Aux., \$33.28, Highland
 Workers, \$31, Little Workers,
 \$26.50; Putnam, Aux., const.
 L. M.'s Mrs. E. T. Whitmore,
 Mrs. S. K. Spaulding, \$50,
 Mission Workers, \$30; New
 London, First Ch., Aux., \$50,
 Thank-Off., \$86.95, Ch. Im-
 provement Soc'y, \$15, The
 Juniors, \$5.25, Second Ch.,
 Aux., \$63.75, Thank-Off.,
 \$70.60, Young Ladies' Guild,
 \$10; Wauregan, Aux., prev.
 contri. const. L. M. Miss
 Julia A. Atwood, \$18; Daniel-
 sonville, Aux., \$11; Taftville,
 Aux., \$5.38; Central Village,
 Aux., prev. contri. const. L.
 M. Mrs. Henry C. Torrey, \$14;
 Brooklyn, Aux., \$75; East
 Lyme, Aux., \$9; Woodstock,

Aux., of wh. \$50 const. L. M's Miss Nellie M. Child, Miss Sadie A. Bowen, \$56, M. C., \$12; North Woodstock, Aux., \$23.30; Preston, Long Soc'y, S. S., \$3, Aux., Thank-Off., \$4, Friends in Ashford, \$5; Griswold, Pachang Acorns, \$20, \$1,322 18	
<i>Goshen.</i> —Mrs. Moses Lyman, 5 00	
<i>Hartford Branch.</i> —Miss A. Morris, Treas. Buckingham, Aux., \$8; Burnside, Long Hill, M. C., \$5; Hartford, Centre Ch., Aux., \$1, Park Ch., Aux., of wh. \$10 with prev. contri. by Mrs. O. G. Terry, const. self L. M., \$13.10, Pearl St. Ch., S. S., \$40, Asylum Hill, M. C., \$50; Suffield, M. C., \$5; Wapping, Willing Workers, \$35, 160 10	
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bridgeport, Park St. Ch., Pearl Seekers, \$30; Cornwall, Aux., \$20; Meriden, Cheerful Givers, \$40; Middlebury, Aux., \$17; Middlefield, Aux., \$2; Middletown, Ten Times One Circle, \$5.51; Milford, Aux., \$36; New Britain, Centre Ch., Aux., \$70.15; New Haven, Centre Ch., Aux., \$17, College St. Ch., Y. P. M. S., \$25; Fairhaven, Second Ch., Aux., \$8, Humphrey St. Ch., Splinters of the Board, \$15, United Ch., Aux., \$13.35, Yale College, Aux., \$37, M. C., \$5; New Preston, Aux., \$30; Northfield, Aux., \$1.33; Saybrook, Seaside, M. B., \$10; South Norwalk, Cheerful Givers, \$5; Trumbull, Aux., of wh. \$25 const. L. M., Mrs. Elijah Beach, \$35; West Haven, Aux., \$72.40; Winsted, Aux., \$100, 594 74	
Total,	\$2,082 02

NEW YORK.

<i>New York City.</i> —Pilgrim Ch., Home Circle, \$8 00	
<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Le Raysville, Pa., Aux., \$23; Ponghkeepsie, Aux., const. L. M. Miss Jessie S. Bourne, \$25; Fairport, Aux., of wh. \$25 const. L. M., Mrs. H. Roscoe Edgett, \$40; Binghamton, Faithful Workers, \$10; Riverhead S. S., \$5; Brooklyn, East Ch., Young Ladies' M. C., \$20; Homer, Aux., \$20, 143 00	
Total,	\$151 00

PENNSYLVANIA.

<i>Great Bend Village.</i> —Mrs. L. E. Taylor, \$2 00	
Total,	\$2 00
<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas. N. J., Bound Brook, Aux., \$20; Orange, Trinity Ch., Aux., \$35.05, M. C., \$20; East Orange, Grove St. Ch., Aux., \$47, M. C., \$60; Jersey City, Aux., \$63; Paterson, Aux., \$7; D. C., Washington, Aux., \$11.63; First Ch., Young Ladies' Miss. Soc'y, of wh. \$25 const. L. M. Miss Helen Newman, \$110, \$373 68	
Total,	\$373 68

FLORIDA.

<i>Winter Park.</i> —S. S., \$11 00	
Total,	\$11 00

MICHIGAN.

<i>Calumet.</i> —Woman's Miss'y Soc'y, \$20 00	
Total,	\$20 00

WISCONSIN.

<i>Janesville.</i> —Merry Workers, First Cong. Ch., \$7 00	
Total,	\$7 00

CALIFORNIA.

<i>Oakland.</i> —Class of Young Ladies in Mills College, \$25 00	
Total,	\$25 00

CANADA.

Canadian W. B. M., \$167 50	
Total,	\$167 50
General Funds, \$8,006 68	
Leaflets, 41 98	
Total,	\$8,048 66

MISS HARRIET W. MAY,
Ass't Treas.

Board of the Interior.

A BRIDGE OF MANY STRANDS.

BY RACHEL BODLEY, M.D., DEAN OF THE WOMAN'S MEDICAL COLLEGE, OF PHILADELPHIA.

The following interesting address, by which, on the 12th of March last, Dean Bodley introduced the Pundita Ramabai of India, who had come to this country to witness the graduation of her niece, Madame Joshee, to a notable company of Christian women gathered to welcome her, is published by request:—

IN the month of February, 1812, a brig set sail from the coast of Massachusetts, bearing as passengers two young brides, natives of New England, who, with their husbands, left friends and native land to dwell in what then seemed indeed far-off India. The voyage occupied four months, and ended at Calcutta, June 17, 1812. The little American party quickly found a welcome and rest with English missionaries at Serampore, an ancient city four-tenths of a mile above Calcutta, on the bank of the Ganges.

The unfriendly attitude of the East India Company toward all efforts for the evangelization of India, led to the summary expulsion of the Americans from the Company's territory, and a positive prohibition to settle in any part of India under the control of the Company. Within six weeks from their landing, the younger of the two ladies re-embarked with her husband for the Isle of France, and there she died, November 30, 1812, a few days after her nineteenth birthday.

It was a brief and beautiful life, quickly ended; not a word of a foreign tongue acquired; not a lesson taught to those Indian sisters for whose well-being she yearned; but in the light of events three-quarters of a century later, it may be clearly seen that Harriet Newell lived not in vain.

It was as when the engineer desired to bridge Niagara, he flew a kite across the yawning chasm, and drawing upon the slender thread that bore the kite, he was able gradually to increase the size of his rope, and at length to transport across the gulf the cables which bear up the grand bridge so conspicuous in the highway over which the commerce of a continent is borne to the sea. Harriet Newell's life was seemingly comparable to the lightest thread which, fastened to the New England coast, reached at length Calcutta and Serampore by way of the ship Caravan; again a secure knot was tied, and then the loving woman who had helped to transport it, sped away reluctantly to the rocky isle in the ocean to find her grave. But the strands of her thread did not

part,— the strands of woman's love for woman, the love of American women for the women of India.

The tears shed at home over the sorrows and the early deaths of Harriet Newell and of Ann Hasseltine Judson proved a baptism of courageous resolve for hundreds of other American women who, through two generations, have since pressed unflinchingly on to continue the work so dear to the hearts of Christian women. Statistics have not been accessible in the short time available for my search, but there is evidence that over four hundred women have gone to India from America since that first voyage of 1812.

What is remarkable is, that these residences have been the result of religious conviction. Until Mrs. General Grant's visit, in 1877, an American woman traveler in India was nearly or quite unknown; those who went out from us as teachers or as the wives of teachers, went to stay so long as health or life permitted. There, their homes were reared, their children were born; and there, in large numbers, they have lain down to sleep when work was done. Philadelphia numbers among her treasures many such consecrated lives. Our own College writes on its roll of alumnae dead, two cherished names of young women who lived and labored and died in India.

The strands were many, the cables which were drawn across the sea grew ponderous, the bridge of loving sympathy and prayerful endeavor waxed strong, but as yet it had been traveled in one direction only. For seventy-one years the crossing had all been one way, from west to east, when lo! in April, 1883, a figure appeared upon the eastern end, her face set westward. Strangely enough it was at Serampore, upon the Ganges, she stood, just where Harriet Newell tied her thread in 1812. Call the coincidence by what name one may,— Providence or accident,— it cannot be passed by unrecognized.

Mr. Joshee tells us, that when he had decided to send his wife to America to be educated in medicine, the opposition on the part of friends and kindred was so great that he resolved that the embarkation should be at Calcutta, and not at Bombay, the great city of their native presidency. So, seeking seclusion and space for undisturbed preparation, the husband and wife journeyed across the great empire to Bengal, and, without special intention, settled at Serampore (occupation in that city having been offered Mr. Joshee), and there they resided one year.

When it was noised abroad that the stranger, the wife of the new postmaster, was about to go to America to study medicine, the clamor became so great that the business of the post-office was seriously interfered with, the throng desiring to inquire why

this innovation upon the part of the Brahman lady. Then it was that the brave little wife, true helper of her husband, said, "Let me tell them;" and upon an appointed day, in the hall of the Serampore College, she stood up before a large audience of natives and foreigners, and rehearsed the marvelous story under the following heads:—

1. Why do I go to America?
2. Are there no means to study in India?
3. Why do I go alone?
4. Shall I not be excommunicated upon my return to India?
5. What shall I do if misfortunes befall me?
6. Why should I do what is not done by any of my sex?

In the course of this address, destined to become historic, occur these passages: "I will go as a Hindu, and come back and live among my people as a Hindu. I will not increase my wants, but be as plain and simple as my forefathers were, and as I am now." — "I take my Almighty Father for my staff, who will examine the path before he leads me further; I can find no better staff than he."

And soon after, guided (can we women doubt the guidance?) by the Divine Father, whose protection she reverently invoked, the little Brahman lady, not then eighteen years of age, set out alone over the bridge which seventy years of loving ministry had builded between India and America. She came alone,—all honor to the self-sacrifice of her husband, who, having hitherto been her teacher, did not detain her when the family resources would not permit the traveling expenses of two. I am happy to greet this loyal friend of woman's education in India, Gopal Vinayak Joshee, in this audience to-night. May he long live to see his planting bear fruit in the emancipation and education of the women of India!

America was reached by this west-bound traveler in June, 1883; and since October 1, 1883, she has been a resident of Philadelphia, pursuing with untiring diligence her medical studies in the Woman's Medical College of Pennsylvania. Dwellers in the northwestern part of the city have long since grown familiar with the quiet flitting through the streets of the little figure whose head never knew a bonnet or a hat, and whose simply draped *saree* has proved an eloquent protest against the follies of the dress of the so-called civilized woman.

A host of witnesses might therefore be summoned to return answer to India that the resolve of Serampore has been faithfully kept, and that for the space of three years no change has been made in customs, manners, food, and dress, other than that which

the severity of Philadelphia winters has rendered imperative to preserve health and life; and yesterday, many who are in this audience witnessed Mrs. Joshee's triumph as she received the well-earned degree of Doctor of Medicine.

But there was one present upon that occasion who had crossed a stormy ocean for the express purpose of witnessing the graduation of her relative; and it is in honor of this second Brahman lady, the Pundita Ramabai, that this audience is assembled to-night. This friend is an older lady than Dr. Joshee. She comes upon her errand to America laden with the weight of many sorrows, but girded with the strength which only those know who win in fierce conflict. She regards herself as *very old*, and yet few of us upon this platform but would regard her age of twenty-eight as a fair point from which to start upon the race of active life. Her story briefly told runs somewhat thus:*

By visiting Philadelphia at this time and for a single purpose, the Pundita Ramabai gives her sanction to the act of the brave Serampore student, and includes Dr. Joshee and her medical work in her own future leadership. For who can doubt, if life and health are spared, that this vigorous young woman, healthy in body and healthy in mind, will prove a power among the women of India.

Women of Philadelphia have looked into her face to-night, and taking her hand have bid her welcome to our shores. Many of us have been glad to include in our welcome the realization that she is a sister in Christ, and that this sure element of victory pertains to her future leadership.

This gathering of women to welcome the Pundita Ramabai has been most gratifying and remarkable. We, upon this platform, who sit around her, represent every department of woman's work in Philadelphia, educational, charitable, philanthropic, and reformatory; every lady upon the platform represents some especial form of womanly activity; women are here representing colleges, schools both public and private, kindergartens, hospitals, children's homes, asylums, societies for prevention of cruelty to children and cruelty to animals, women representing the press, the temperance cause, prison work, work for Indians, home and foreign missions of all denominations.

Thus we enfold our sister, Ramabai, in our sympathy and love, and welcome her and her little daughter, in the name of the women of America, to the hearts and homes of our native land!

* Having given the outline of this wonderful story in the LIFE AND LIGHT for June, we omit it here.

CENTRAL TURKEY.
THE OUTLOOK IN ADANA.

BY MISS LAURA TUCKER.

THE Sunday-school is always well attended. Gurgie Khanem, the preacher's wife, has the little girls down stairs in one of the schoolrooms. Mariam, a teacher, and Prapion, one of our girls, have the infant class of boys, and only the grown people go into the church proper, and sit in large circles upon the floor, a teacher always being one of each circle. We have been greatly pressed for teachers, particularly among the women. At present, however, seven women meet in my little sitting-room every Thursday afternoon at four o'clock, and I give them the Sunday-school lesson in preparation for Sunday. We do not use the International Lessons, because the Turkish lessons are prepared for very small children, and are not adapted to our need. Instead, we have taken Revelation in course. After the English is prepared Baron Simon translates it into Turkish; and then we print off, by the help of the copy-pad, forty or fifty copies each week, and distribute them among the teachers and advanced Bible students. When Mr. Christie is here he always prepares these lessons; but when he has been absent on tours to the out-stations, Miss Childs and I have taken turns in preparing the English. We find it rich and helpful.

The women's meetings are comparatively well attended. Miss Childs, while here, alternated with me in taking charge of them.

"Is there any prospect of enlargement?" Why, the whole work is broadening and deepening every day. I could have fifty instead of sixteen girls in our boarding-department, if we had room to stow them away at night. The Spirit's workings among our girls have been very quiet, yet I feel sure that nine of them have entered upon the new life. None as yet have united with the church.

We asked a small appropriation last year from the Board for a building, but, as you know, it was not granted. Meanwhile the railroad has come here, and property has increased in value, so this year the call must be for a much larger sum.

The standing army that the "Sick Man" has kept for his defense in case of emergency, has caused such a heavy tax to be levied upon the people that money has been very scarce this year. Besides this the inferior Turkish manufactures are being cast off for the new foreign (American and English) manufactures. Wooden spades are giving place to iron ones; crooked sticks for plows are being replaced by steel ones; coarse white home-made cotton cloth is no longer used, because the pure white, fine, machine-made cotton from America is cheaper. Travelers take

the cars instead of the old broken-down carriages. Pack-saddles in manufacture and use, too, give up to the cars, while the poor camels and their drivers are emigrating, in utter despair of employment. For the above and similar reasons thousands of people are thrown out of employment. So, with the rise of property, still "times are hard." Of course these "hard times" cannot last, but it makes it very hard just at this crisis for our people to give largely, as they would gladly do. It is a remarkable fact that the whole Protestant community is made up of those who make their living from day to day by trade and by the manufacture of the rejected goods and implements. They promise to give a liberal sum toward the new enterprise, and we hope they will, but these are the circumstances under which they must raise their money. If we had the means on hand, the building might be put up much more cheaply now than it can be even in a few months from this time. Labor is now very low.

Well, who is my associate to be! Can any one tell? I'm sure she will be our Father's chosen. How could he have allowed me so many disappointments without good reasons. I know Providence is working in all this, and I try not to be too much disappointed at each failure of one whom I have learned to love and pray for although unknown to me.

AFRICA.

LETTER FROM MRS. STOVER.

BAILUNDU, W. C. AFRICA, Jan. 26, 1886.

DEAR FRIENDS:—

. . . I feel that our friends at home need to have frequent reminders that they have fellow-workers in the wide world abroad, and an occasional shaking up mentally, that they may not forget that they, too, have a share in this work. I doubt if I should stay in Africa many months if I felt that I stood alone; but as it is, we have not only the command from our Divine Master, but the prayers of hundreds of God's children at home, to strengthen and encourage us. I assure you we need all the strength and courage which can be given; for in spite of the encouraging features of our work, there is much to dishearten us, if we would be disheartened, and one of the greatest disadvantages under which we labor is the lack of workers. When we see on every hand so much which ought to be done at once, and we so weak and few in number, it is appalling and discouraging; but we also remember that "a day is with the Lord as a thousand years, and a thousand years as one day;" and we realize, too, that we must "work while the day lasts, for the night cometh wherein no man can work."

This is Tuesday; let me give you a glimpse of the two days' work this week, and you can judge for yourself whether ours is not a busy life.

Monday morning, up at five o'clock; washing out, and other work finished by half-past eight; I went to the rocks and villages, where I spent the forenoon, then came home in time to get lunch at noon. After lunch the little one was put to rest for a couple of hours, which gave me time to lie down half an hour. Then cooking, clothes to fold, dinner to get at five, a little writing, and other necessary work filled up the day.

Tuesday, to-day; went to the village and rocks again at half-past eight; home again at noon. This afternoon, though it is very hot, there is starched ironing to do. My oldest servant-boy does all of the ironing except the finest starched clothes, and to-day I have been teaching him to do up shirts and collars. Other work, which every housewife understands, falls to my daily share, especially care for my child. All my mornings being spent away from home, all sewing, mending, studying, etc., are brought into the afternoon. You see there is little time for idleness or loneliness. Now a word of explanation: Chilume, the only large village near, is a mile away, down one hill and up another. The "rocks" are half way between; and it is at these rocks where, every day from daylight till late in the afternoon, one can find from two to twelve or more women and girls at work pounding corn. Their staple article of diet being corn-meal mush, they are constantly at work preparing it. They first soak the corn in water, to make it soft; and of course it sours, and the odor is not pleasant. They take this corn to the flat rocks, by a stream, and pound it with a wooden mallet till it is as fine as our wheat flour. It is hard work, I assure you, to pound and sift this meal, the only means they have of sifting being to shake it on a flat basket till it separates. So expert are they that all the coarse meal falls on one side and the fine on the other. They also pound and dry their *mandioc* (a root which they use a great deal). This is soaked in water until it has an abominable smell to us. Here I sit among these women, holding their babies or taking a hand in their work, and talking with them, learning their language and winning their hearts. They have no time to come to us, poor things; they are perfect slaves. When not pounding their meal, they are digging in their fields or gathering their crops. When they come home from working all day in the field in the scorching sun, with perhaps a child from one to three years of age on the back, on their way home they gather large loads of faggots, which they carry on their heads as they do all their burdens. No sooner do they reach their village than they must take a large gourd and trudge off to the brook, a half mile away, for water, and then the mush and beans must be cooked and taken to their lords and masters, who have all day been sitting in their huts or on the greensward about the village, smoking their pipes, drinking their beer, and gossiping. Do you think their life one of ease? O my Christian sisters! you who are possessors of Christian homes, and are surrounded by loving, watchful husbands, children, and friends, can you realize what life must be to these poor, ignorant, over-burdened women—women who have heads, and backs, and hearts? Often my heart aches for them when I see how tired they look; and oh! how I long to help them, and make them understand that there is One who carries all their burdens and feels all their griefs. I know I never could have realized what a blessed privilege it is to be born in a Christian land if I had not had this experience, and I wish I could help others to feel it in this measure. I visit from one to three villages daily, searching out the sick, and doing what I can for them. And yet my service seems so small and mean! It is not even "cups of cold water" which I can give—only a drop here and there. You will appreciate our great longing for an unmarried lady to come to us for this pur-

pose; *i. e.*, one who is not bound by family cares and responsibilities, but who can have her *whole time* to devote to visiting among the women, and studying the language. I have three boys whom I am training, and who are a great help to me. My great desire now is to have two girls in my family to train. One little girl comes to me every day, but she is too young, only as she will be coming into it gradually. I want to get hold of some of the King's children; they not only seem superior in many ways, but their position in society being an influential one, we wish to get the gospel truths before them as soon as possible. I wish I could give you a pen-picture of our work and surroundings. We have many funny experiences; we laugh more often than we cry, which is conducive to health, you know. It is evening, now, and as my husband and myself sit by our lamp, there are six dusky forms sitting at our feet, enjoying pictures and asking no end of questions. Our associates are Mr. and Mrs. Sanders. Our numbers are few, but God has said, "Where two or three are agreed as touching any matter;" so we are sure of a blessing.

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MESSAGES FROM AFAR.

From Miss Day, Natal, S. Africa, January 20th:—

YOURS of August 29th came near the close of the term. It had been a very busy term, because of preparations for the Jubilee meeting and the opening of the new Jubilee Hall. My special work was changing the music to be sung from the old notation into the Sol Fa. I commenced this work near the beginning of the term, and was obliged to keep it up at intervals till near the close, to the exclusion of letter-writing. The two weeks after the term closed were occupied with house-cleaning and final preparations. Then came the Jubilee Week, which was enjoyed by all. I then paid a visit of two weeks to a Scotch mission station sixteen miles from Maritzburg, the capital of Natal, and am now feeling greatly benefited by the change and rest. Though the thermometer is not far from ninety I feel very well, and am glad to have two weeks for sewing before the term begins, which will be on the 4th of February.

Then follows a geography lesson, to illustrate the work in Natal, which we promise to give to those interested another time.

From Miss Dudley, referring to her class for women, comes the following stimulating message:—

Our "Theological Annex," as some one has dubbed our class, is nearing the close of its long term. The term is five months, and our house has been full with our eighteen boarders and several day pupils. The women who were in the class last year, with two exceptions, are not here. Several wanted to return, but our house was too small to carry on two classes at the same time, so I asked them to wait another year. We hope for more room by next November, when we will unite the two in one advanced class. I am sure we are working in the right line. It is the only way in which we can, with our present forces of workers, hope to reach the masses, or mould the large number of women already under Christian influence. We can be but in one place at a time; and meantime there must be, in other places, earnest native women, better trained than the many here can be, to lead and help in the

work for women. Even now the women are a power in the churches; but our great need is for more who have both a knowledge of the Bible and the confidence in their own ability to work, which will come to them only by training. The women who were here last year are doing most efficient work, even with but five months' training. Most of them were self-supporting here, and but one is paid now. She receives two *yen* a month from the church, for which she works, and three from us. The pastors are in sympathy with our work, and the theological students send their wives here for help, while they study in Kioto. We have had in our class this winter three married women, whose husbands are business men, but who are making the sacrifice of sending their wives here for five months, while they get on as they can, and pay all the bills for their wives. These are reliable men. These women will have their homes to care for, but they will find ways of working. The interest in study shown by our women is beautiful to see, and we have only to hold them back lest they overdo. Since my return to Japan, it has been my one hope and desire to teach these women; and I want the next ten years, if God spares me so long, to be given to this work, which an angel might covet.

"Women of Christendom," which is a rare collection of the lives of rare women, is being translated into Japanese. Our young pastor, who has just completed a course of lectures to our women on the "Evidences of Christianity," will give once a week, for the remainder of the term, a talk on the life of some eminent woman taken from this book. We hope to have the women from the churches present, and believe it will result in good.

Home Department.

REVIEW OF WOMAN'S WORK.

1886.

Woman's Union Missionary Society: Describe the Silver Anniversary of this mother of all the Woman's Boards.

WOMAN'S BOARD OF MISSIONS.

When and where was their annual meeting? Give summary of their report. *LIFE AND LIGHT*, March, April. How many new missionaries have they sent out this year, and to what points? To what amount are they called upon for enlargement this year? *LIFE AND LIGHT*, January.

Bible Work, Bulgaria: Miss Stone's in hospital, *LIFE AND LIGHT*, February; *Missionary Herald*, May, March. *Eastern Turkey, LIFE AND LIGHT*, February, March, April; *Missionary Herald*, March. *Africa:* How many girls has Mrs. Wilcox at Inhambane? *LIFE AND LIGHT*, May. *Smyrna:* Miss Page, *Herald*, April.

Medical Work: Prospects in Kioto, *LIFE AND LIGHT*, May.
School-work: *LIFE AND LIGHT*, pages 204, 206, 208.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Removal of Headquarters; *Mission Studies*, May. What missionaries adopted this year, and for what missions? What new leaflets issued? What enlargement called for? Branch Meetings. See *Mission Studies*.

School-work: *Japan*, LIFE AND LIGHT, February; *India*, Miss Swift's, *ibid.*; *China*, Foochow, April; *Central Turkey* College, May; *Bulgaria*, Samokov revival, *Missionary Herald*, July; *Pera*, Miss Brooks, *ibid.*; *Adana*, Miss Tucker, LIFE AND LIGHT, July; *Ponape*, Miss Fletcher, LIFE AND LIGHT, July.

Bible-work: *India*, Ahmednagar, LIFE AND LIGHT, April; *Smyrna*, Miss Lawrence, June.

WOMAN'S BOARD OF THE PACIFIC.

Summary of Twelfth Annual Report, LIFE AND LIGHT, February; Story of Grandma Thoburn's Chain; School-work in Japan, April, June.

PRESBYTERIAN BOARDS.

What change in their Magazine? Their Annual Meetings, *Woman's Work for Woman*, June. Summary of Work; How many new auxiliaries since beginning of the year? What new missionaries.

Abroad: Gleams of Light among the Mohammedans; Revival in Persia; Zenana Work, *Woman's Work for Woman*; Work in Corea.

METHODIST WOMAN'S BOARDS.

What new missionaries chosen? The Chicago Training-School. *Abroad*: Revival in Foochow Mission; Beginnings in Corea; Newspaper for the Zenanas, *Heathen Woman's Friend*.

What work is Mrs. Mary Leavitt doing for temperance in missions?

Medical Work: Lady Dufferin's National Association in India; Its aim; How much given by Queen Victoria? Tell something of its native patrons; LIFE AND LIGHT, p. 232, *Woman's Work for Woman*, pp. 73, 98, 128. Woman's Medical College in Philadelphia, LIFE AND LIGHT, p. 232, *Heathen Woman's Friend*, p. 247, *Woman's Work for Woman*, p. 15.

TO OUR YOUNG LADIES' SOCIETIES.

READ the first article in our Department of the Interior, dear girls, and you will see that you are not the first Bridge Builders. Harriet Newell drew the first thread of love and labor across the chasm that separates Christianity and heathenism; four hundred blessed women followed, with stronger and stronger cables; and you are completing their work.

Your committee have asked you to give a special offering of ten or fifteen cents each this year to build a foot-bridge by which you may reach Greek girls in Constantinople,* and may no one of you be left out of this new plan. He who built a bridge in Persia was accounted a hero, almost a god; and surely it is godlike to provide a way by which the gospel of the Son of God may be carried to those for whom he died.

* See *Mission Studies* for July, "Additional Work for the Junior Societies."

WE have received the annual report of the "Indian Home Mission among the Santhals." This work, commenced eighteen years ago by two missionaries, Rev. Mr. Boerresen, a Dane, and Mr. Skrefsrud, a Norwegian, who lived in native houses and on native food, has grown till fifteen mission-stations, two advanced training-schools, one for each sex, one hundred village schools, fifty-one traveling elders, and eight catechists, witness to the blessing of God that has followed the labors of its pioneers, both of whom are still in active service. There are now 3,300 communicants, and among other efforts for the Santhals, a colony, now grown to six or seven hundred, was sent out from the crowded Santhal district a few years ago to settle in Assam, where, under a native pastor and native leaders, the people are thriving and useful.

THE letter from Miss Shattuck, promised for the July *Mission Studies*, was deferred, but will not, we hope, be crowded out of the August number.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 18 TO JUNE 18, 1886.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Alton*, 7.25; *Canton*, 27; *Chicago*, First Ch., 90; *Glencoe*, 25; *Granville*, 9; *Ivanhoe*, 4; *La Grange*, 5; *La Harpe*, 4.40; *Ontario*, 10; *Port Byron*, 15; *Princeton*, 29.75; *Quincy*, 25; *Rockford*, Second Ch., A Friend, 25; *Sycamore*, 10; *Sandwich*, 32.26; *Wythe*, 10, \$328 66

JUNIOR: *Chicago*, South Ch., Y. L. S., 40, Plymouth Ch., Young Peo. Soc., 75; *Galesburg*, Knox Sem., 6.50; *Neponset*, S. S., 5; Mrs. Stetson, 1; *Oak Park*, Y. L. S., 60; *Princeton*, Whatsoever Band, 12, 199 50

JUVENILE: *Oak Park*, Miss. Band, 33.54; *Wyoming*, Miss. Band, 7.50, 41 04

Total, \$569 20

Grinnell, 46.35; *Mason City*, 4; *Newberg*, Mrs. H. H. Morris, 1; *Ottumwa*, Second Ch., 3; *Rock Rapids*, 2.50; From sale of a watch, the bequest of Mrs. Mary Wright, of Iowa Falls, \$50.25, \$179 85

JUNIOR: *Cresco*, Willing Workers, 7 00

Total, \$186 85

KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. *Atchison*, 10.70; *Centralia*, 6; *Fowler City*, 3; *Lawrence*, 6.74; *Muscotah*, 5; *Mount Airy*, 3.13; *Maple Hill*, 13.50; *Topeka*, absent members, 25; *Wabauunsee*, 10, \$83 07

JUNIOR: *Leavenworth*, Y. L., 20; *Sabetha*, Useful Hour Club, 5, 25 00

Total, \$108 07

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Burlington*, 48; *Corning*, 2.73; *Des Moines*, 11.02; *Glenwood*, 11;

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. *East Saginaw*, 100; *Olivet*, 14.18; *De-*

<i>troit</i> , Woodward Ave. Ch., Aux., 30,	\$144 18
JUNIOR: <i>Jackson</i> , Young People's Circle, 75; <i>Flint</i> , Y. P. Soc., 32.39; <i>Pontiac</i> , Young Ladies' Society, 5,	112 39
JUVENILE: <i>Memphis</i> , Cheerful Workers,	3 00
SABBATH-SCHOOLS: <i>Flint</i> ,	26 00
Total,	\$347 40

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Cannon Falls</i> , 16.65; <i>Excelsior</i> , 4.37; <i>Hancock</i> , 5; <i>Minneapolis</i> , First Ch., 50; <i>Northfield</i> , Aux., 7.60; A Friend, 10; <i>Owatonna</i> , 10; <i>Wabasha</i> , 6; <i>Zumbrota</i> , 6.52,	\$116 14
Total,	\$116 14

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Amity</i> , 6; <i>Hannibal</i> , 11.50; <i>Kansas City</i> , Clyde Ch., 15.80; <i>Kidder</i> , 7.84; St. Joseph, 7; <i>St. Louis</i> , Pilgrim Ch., 25,	\$73 14
MINNIE BROWN MEMORIAL FUND: <i>Kansas City</i> , Clyde Ch., 32.05, S. S., 10; <i>Kidder</i> , 1.90; <i>St. Louis</i> , First Ch., 33,	76 95
JUVENILE: <i>Kidder</i> , Prairie Gleaners,	1 26
MORNING STAR MISSION FUND: <i>Amity</i> ,	50
Total,	\$151 85

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Andover</i> , 19; <i>Cuyahoga Falls</i> , 4.72; <i>Edinburg</i> , 30; <i>Greenwich</i> , 5; <i>Huntsburg</i> , 10; <i>Madison</i> . Mrs. H. B. Fraser, to const. L. M's Faith Alice Fraser and Mabel Clarissa Fraser, 50; <i>Mesopotamia</i> , 6.25; <i>Oberlin</i> , 50; <i>York</i> , 10,	\$184 97
JUNIOR: <i>Alleghany City, Pa.</i> , Plymouth Ch., Y. P. Soc.,	25 00
Total,	\$209 97

ROCKY MOUNTAIN

BRANCH.— <i>Colorado</i> , First Ch., S. S.,	\$29 58
Total,	\$29 58

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Huron, Treas. <i>De Smet</i> , 2; <i>Huron</i> , 3; <i>Iroquois</i> , 2; <i>Sioux Falls</i> , 5,	\$12 00
JUVENILE: <i>Vermillion</i> , Miss'y Band,	18 79
Branch total,	\$30 79
<i>Badger, Dak.</i> , Fire Steel Ch., Miss'y Soc.,	7 10
Total,	\$37 89

MASSACHUSETTS.

<i>Middleboro.</i> A. Penniman,	\$ 50
Total,	\$ 50

WISCONSIN.

BRANCH.—Mrs. R. Coburn, Treas. <i>Arena</i> , Second Ch., 3.25; <i>Boscobel</i> , 4.75; <i>Burlington</i> , 7; <i>Darlington</i> , 7; <i>Eau Claire</i> , 23; <i>Milwaukee</i> , Grand Ave., 21.35; <i>Pewaukee</i> , Mrs. E. J. Hemming, 50 cts.; <i>Racine</i> , Mrs. E. Cook Smith's birthday gift for her mother, 6; <i>Stoughton</i> , Aux. Soc., 25 to const. Miss H. Sewell L. M., <i>Whitewater</i> , 2,	\$99 85
JUNIOR: <i>Brandon</i> , Y. L., 5.41; <i>Milwaukee</i> , Grand Ave., 25,	30 41
JUVENILE: <i>Milwaukee</i> , Grand Ave., Children's Band, 27.21; <i>River Falls</i> , China Band, 35, Hadjin Band, 5.46, African Band, 3,	70 67
MORNING STAR: <i>Platteville</i> , S. S., 16; <i>Pewaukee</i> , Mrs. Hemming, 50 cts.; <i>River Falls</i> , Morning Star Band, 7.60, 24 10	\$225 03
Less expenses,	14 38
Total,	\$210 65

MISCELLANEOUS.

Sale of Leaflets,	\$36 23
Envelopes,	3 05
"Orient and Its People,"	4 00
Cash,	1 53
Total,	\$44 81

Receipts for month,	\$2,107 91
Previously acknowledged,	19,427 67
Total since Oct.,	\$21,535 58

Board of the Pacific.

TURKEY.

THE BROOSA SCHOOL.

Mrs. Baldwin writes from Broosa of vain attempts to secure teachers, and adds:—

I GAVE up looking about for help, and, just looking up, tried to go on with the work as best I could, no one more conscious than myself of the deficiencies and imperfections; and most wonderfully was I helped to the very end of the long term of nearly sixteen weeks. We had a larger family than we have ever had at any one time; for notwithstanding the fact that six girls left, enough new ones — Greeks and Armenians — came in to more than fill up the number, and we closed with twenty-four boarders and seven day scholars. We were graciously spared any serious sickness, and it was a cause of great thankfulness indeed, for perhaps you remember how much anxiety we had in this line during the corresponding term of 1884.

Since the American teacher went away we have been sleeping in the school-building. We fitted up the room that Miss Twichell had, and when bedtime comes, we shut up our house and take our little journey along the planks laid between the two buildings, up the stairs, and through the long corridor, though I generally stop to go into the dormitories to see if all are comfortable (of course I have been in previously, to have devotions with them and kiss them good-night). It is a satisfaction to see them snug in bed, and to feel that we are near them if anything should be needed in the night. This compensates for the trouble.

My rest is disturbed early in the morning by the patter of many feet and the practicing on two pianos and the organ, for I get so tired that it seems impossible for me to rise with the girls. I must have home duties and many "outside" things for school attended to by nine o'clock, for then I go in the schoolroom, and generally do not come home again till 4.30 o'clock in the afternoon, excepting for the lunch-hour at noon; so I am sure you need not be told that I have but little strength or energy left when night comes.

Mr. Baldwin kindly takes a Bible class every morning, which is a great help; but I can't think of his doing more when he has so much work of his own. My health has been far better than I had

any reason to hope for, and only one school-day did I have to give up my duties, though I will not say how much of Saturday has often been spent on the lounge.

JAPAN.

LETTER FROM MISS GUNNISON.

KOBE, JAPAN, March 22, 1836.

To the Young Ladies' Branch of the Woman's Board of Missions for the Pacific:—

DEAR FRIENDS: Our winter term is now drawing to its close, and both teachers and pupils are busy preparing for the examinations and closing exercises. . . . The pupils are promoted from one class to the next higher but once a year, but at the close of each of the three terms they are examined in the work accomplished during the term; and if the result is satisfactory they are permitted to advance with the class, and if not they must enter the class below.

Those of you who are connected with school-work know full well what labors are involved in the closing of a school term, and I can assure you it does not mean much less here than at home. Most of the girls are deeply interested in their studies, and sometimes we fear that they may think too much of their intellectual advancement, and too little of their spiritual growth. . . . There are seven girls in the first class, which is to graduate in June. One of them seems to have a special talent for music, and she is also a good scholar. One of the girls, in whom I am particularly interested, has been drawing some leaves for Miss Searle's botany class, and we are quite pleased with her work. She took lessons in drawing for six months, and displays a talent in that direction which I wish could be cultivated.

Miss Searle is drilling the girls in wand exercises for the last day of school, and it is amusing to hear their bare feet pattering the floor as they keep time to the music. It makes much less noise than marching does in the schools at home, but, on the whole, it is not so pleasant to the ear. I must not convey the idea that all the girls are barefoot, for at this season of the year very few are. They wear a white cloth shoe or stocking, and when out doors wear the gaiters which protect their feet from the ground but not from the cold. . . . I have just returned from my class in reading. It is composed of the seven girls, who are to graduate this summer. At one of our recitations a few weeks ago, when we were reading Bryant's "Thanatopsis," Miss Talcott said to me,

“It does not seem possible that the girls can understand such a composition as that. I felt tempted to ask them some questions in grammar.”

This remark suggested a new idea to me, and at the next recitation I questioned the girls pretty closely as to the cases of certain nouns, the antecedents of some pronouns, and the subjects of verbs in the “Thanatopsis,” and was much pleased with the result, finding that the explanations I had given the first time they read it had not been in vain.

Sometimes when out walking with the girls I hear members of the botany class talking about the forms and the venation of leaves, as they gather them along the roadside. I must send you the programme of our *musicale*, which is to take place next Tuesday evening.

- | | |
|--|--|
| 1. Organ Duet | O FUJI SAN AND OTORA SAN. |
| 2. Duet (Organ and Piano) | O FUJI SAN AND TEACHER. |
| 3. Voluntary | O TEI SAN. |
| 4. Piano Duet | MRS. JENCKS AND ANOTHER MISSIONARY. |
| 5. Voluntary | O YUKI SAN. |
| 6. Voluntary | O TSURU SAN. |
| 7. Duet (Two Organs) | O TOYO SAN AND OTEI SAN. |
| 8. Trio (Two Organs and Piano) | O MITSU SAN, O TSURU SAN, AND TEACHER. |
| 9. Piano Duet | MRS. JENCKS AND ANOTHER MISSIONARY. |

We have been hoping to have a vocal trio also, but owing to the limited time the girls have had in which to learn it, we shall probably be obliged to keep it in store for some future entertainment. You have all heard or read about that one great event of the year among missionaries—I mean the “mission meeting.” The regular time for it is in June, but I have not been obliged to wait so long for that enjoyable event, as an extra meeting was called in Osaka on the eleventh of February. This meeting was for but one day, however, and the June meeting, which is to be in Kioto this year, lasts about a week. You could not have found a happier party anywhere than the ten members of our station who took the eight o'clock train for Osaka last month. We found a car that was just large enough to accommodate our number, although for a few moments before we were all seated, it appeared as though Mr. Jencks or Mr. Atkinson must be left out in the cold. But, happily, by a little crowding, space enough was found for all. The meeting was at Mr. Allchin's house, and accordingly we proceeded thither from the train in jimrikishas. There were about thirty-five members of the missions present, and Mr. Allchin's comfortable, homelike parlor was well filled. Most of the ladies took

some sewing or fancy-work, and listened while the gentlemen engaged in the discussion of various matters relating to the work. There was a request sent in from each of our three schools for more workers. Miss Clarkson and Miss Hooper of Kioto are over-working. Miss Daughaday of Osaka is now alone in a school of between ninety and one hundred pupils, and here in Kobe four ladies would not have much time hanging on their hands. Misses Talcott, Dudley, and Davis have a school for Bible-women not far from our school, and they are just as busy as they can be. One of these ladies recently had a pleasant little experience in connection with her Sabbath-school work. One day a little boy, with wide-open eyes, was seen sitting among the other children, and appearing to be deeply interested in all that he saw and heard. The next Sabbath he was there again, with his sister, and for several Sabbaths the attendance from this family kept increasing, until the little fellow had his sister and brother and the baby and the nurse with him.

Finding where these children lived, Miss Dudley called, and was kindly received. Their father is a judge, and he had been studying Christianity, and was very much interested to know more about it. His wife had learned the Lord's Prayer from some one, and was in the habit of repeating it night and morning. We all hope to see this family soon coming from darkness in to light. A few weeks since, Miss Brown and O Fuji San (our most dependable native helper) called on a wealthy man whose daughters attend our school. When one of the little girls entered the room, she fell on her knees and bowed her head to the floor,—according to the native custom,—but her father bade her to rise and shake hands with Miss Brown. We are always glad to meet with people who take kindly and easily to our ways, and in whose presence we do not feel obliged to assume Japanese manners. . . . Some of our oldest and most valued workers are leaving us: Dr Gordon and family having left already, and Dr. Davis and family being now in a state of preparation to take the steamer next month. It seems strange to us that those who have been here so many years, and have made sufficient progress in the language to do efficient work, should be called away from that service which is so dear to them. But we *cannot* be discouraged, remembering who is our Master, the God of heaven and earth, who doeth all things well. Pray for us, dear friends, that we may have a special outpouring of the Spirit here in the Kobe School.

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Life and Light

FOR WOMAN.

PUBLISHED MONTHLY

BY THE

WOMAN'S BOARDS OF MISSIONS,

CO-OPERATING WITH THE

American Board of Commissioners for Foreign Missions.

TERMS:

Sixty Cents a Year in Advance

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ARTICLE I.—This Society shall be called "THE WOMAN'S MISSIONARY SOCIETY," auxiliary to the ——— Branch of WOMAN'S BOARD OF MISSIONS.

ART. II.—The officers of this Society shall be a Directress, Secretary, and Treasurer, chosen annually.

ART. III.—The object of this Society shall be the collection of money for foreign missionary purposes, and the cultivation of a missionary spirit among its members.

ART. IV.—All money raised by this Society shall be sent to the Treasurer of the ——— Branch of WOMAN'S BOARD OF MISSIONS, for the purposes of their organization.

ART. V.—Any person may become a member of this Society by the payment of ——— annually.

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In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind, should be used as follows:—

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I give and bequeath to the WOMAN'S BOARD OF MISSIONS, the sum of ———, to be applied to the Mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts, in the year 1869.

For the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, incorporated in Illinois, in 1873:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, the sum of ———, to be applied to the Mission purposes set forth in the Act of Incorporation, passed by the Legislature of Illinois, in 1873.